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WONDERS of
Animal Magnetism
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WONDERS AND MYSTERIES OF
ANIMAL MAGNETISM
DISPLAYED;

OR THE
HISTORY, ART, PRACTICE, and PROGRESS
OF THAT
USEFUL OCCULT SCIENCE

From its first Rise in the City of Paris, to the present
Time.

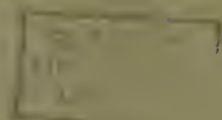
With several Curious Cases and new Anecdotes

OF THE
PRINCIPAL PROFESSORS AND PATIENTS.

Who can deny positive facts?

Roufféau's Letter to D. Hume.

L O N D O N;
PRINTED FOR J. SUDBURY,
TOOLEY STREET.



WONDERS

OF

ANIMAL MAGNETISM.

CHAP. I.

SHORT HISTORY OF THE ART.

IN the year 1785, Dr. De Mainanduc published his proposals to the *ladies*, for establishing an *Hygean* society, or society of health, to be incorporated with that already established at Paris. In this paper the Doctor informs us, that Mr. Mesmer revived the science of Animal Magnetism from the obscurity of the antients; that while he was in France, it being the general topic of conversation, he wished to become acquainted with the art, and offered that gentleman two hundred guineas for his secret, but had the mortification to be refused; but this event proved at last very fortunate for him, for it procured him the acquaintance of a Doctor D'Elson, that this doctor being opposed by the faculty of France applied to the magistrates for commissioners to examine his method of

treatment, and to report what they should observe worthy of notice: the commissioners, though men of perspicuity, of judgment, and assisted by the philosophical Dr. Franklin, made notwithstanding a very unfavourable report.

The subject gained ground, although persecuted and accused of being the effect of magic, and began to rise under the indefatigable labours of Dr. D'Elson, and a few others, from the confused state in which Mr. Mesmer the reviver had left it; inasmuch, that it became practised in almost every town in France. The Swedenborg doctrines assisting it not a little, it spread wider, and Dr. De Mainanduc brought it to England in 1787.

Dr. De Mainanduc is a man mid-wife, and this easily accounts for his first addressing the ladies on the subject of this *becoming* fashionable practice; and as soon as twenty ladies should join their names to form a society, the day should be appointed for the first meeting at his house, where they paid fifteen guineas each, which was to include the expence of exhibition and treatment. Mr. Mesmer's theory, though the original one was now laid aside, and Dr. de Mainanduc went further into the science, and added, as we are informed,

dignity.

dignity to the art, for the former's method favoured much of superstitious juggling in natural things.

It is true, that want of proper skill in the knowledge of diseases, and of the means of conducting a patient through a crisis, was the cause of some objections from such as could not distinguish between the art and the operator, but blamed the former for the blunders of the latter.

Dr. de Mainanduc had such success that he rose his course of instruction to twenty-five guineas, and sometime after to one hundred and fifty for the whole course, with a N. B. at the bottom of his proposals, expressing, that the subscription was to be paid when the name was given in. For treatment and consultation from one guinea to fifteen, and each month's treatment to be paid for at its commencement.

- Magnetists multiplied upon the world in an incredible manner, and the science seemed to have arrived at a great degree of perfection. In 1785, Mr. Mesmer had taught his secret to three hundred pupils, and Dr. d'Elson had instructed one hundred and sixty physicians before the close of 1786, besides some hundreds of unprofessional disciples; to which might be added an incredible number of persons

who either from their own studies, or from instructions given them by others, not only acquired a knowledge of, but practised this method, so that as early as 1786, the number of these practitioners was infinite, and spread the character of the art far and wide, but we are sorry to say, without equally raising it in the scale of perfection.

It cannot be expected in a brief treatise like this, to enumerate the tenth part of the professors of abilities; we shall only set down here a few in alphabetical order. Mr. Cue, Mr. Holloway, Mr. Loutherbou^{rg}, Mr. Parker, Mrs. Prat, and the American Dr: Yeldal of Moorfields, have been the most famous, and likewise the most generous and disinterested in performing that art upon objects who had not the ability to reward their labours in the manner they deserved.

Magnetism was now at its height. Mrs. Prat informs us that 3000 persons have waited at one time, to gain admission at Mr. de Loutherbou^{rg}'s at Hammersmith, and she very justly complains of some persons selling their tickets, for two, three, and even five guineas each.

The progress of Magnetism was at this time (1789) much accelerated by
Mr.

Mr. Holloway's* lectures, which he read for a reasonable premium to a considerable number of pupils, and it is said he has realised a fortune of two thousand pounds. Some time since, he published proposals for a scientific treatise on this subject, but his disciples remonstrating upon the injustice of publishing to the world what they had paid a valuable consideration for, he generously withdrew the scheme; and here we conclude the history, though in the course of the work we shall give such anecdotes as shall illustrate the subject to our readers, and conclude the history with observing, that those who wish to become proficient, should read Agrippa's fourth book, Digby on Sympathy, Basil Valentine's last will, Fludd's Mosaic Philosophy, Fernelius on the Elements, Van Helmont's Chymistry, Maxwell's works, Paracelsus, Gadbury, Salmon, Culpeper, Lilly, Coley, Sanders, the works of Dr. Henry More, Dr. Norris's pamphlets on Divine Love, and many others, which their own enquiries will lead them to the knowledge of.

* Mr. Holloway's terms were never more than *five guineas*, and the learner's promise, neither directly, nor indirectly, to reveal the secret. Yet strange as it may appear, it is true, 10,000*l.* under bond have been demanded and given!

CHAP.

CHAP. II.

ANIMAL MAGNETISM EXPLAINED.

THE doctrine of a *vacuum* has long been exploded with the fables of antiquity. Modern philosophy has admitted a *plenum* or universal principle of fluid matter which occupies all space; and that as all bodies moving in the world, abound with pores, this fluid matter introduces itself through the interstices and returns backwards and forwards, flowing through one body by the currents which issue therefrom to another, as in a magnet, which produces that phenomenon we call Animal Magnetism. This fluid consists of fire, air, and spirit, and like all other fluids tends to an equilibrium, therefore it is easy to conceive how the efforts which the bodies make to each other produce animal electricity, which in fact is no more than the effect produced between two bodies, one of which has more motion than the other; a phenomena serving to prove that the body which has most motion communicates it to the other, until the medium of motion becomes an equilibrium between the two bodies, when this equality produces
animal

animal electricity. But equality and reciprocity of motion produce Animal Magnetism, while it is the purpose of nature that animal electricity should exist only to produce (as tinder does fire) Animal Magnetism; thus the former ends where the latter begins. Philosophers have compared the human body to an electrical machine, they have supposed the arms the conductors, the fingers the pointers, which any one may experience by trying. Hold the fingers of both hands for some time towards the patients pericardium, and you may easily perceive all the effects of electricity on the invalid's body.

Continue the motion till the electrical fluid begins to be more agitated, and it will soon flow with greater rapidity from your fingers, but this will only be in proportion as your mental faculties are engaged in the work. Earnestness to execute the utmost that your abilities will perform, is the only method that can be recommended, nor can any further directions be given towards accomplishing the business, than just to observe, that, as nature does not act beyond herself, yours must be the endeavours to work up the plastic powers of fancy to a proper pitch, and this you will soon be able to perceive by

by the degree of fit or *crisis*, the patient is put into. But if the treatment does not produce the alteration required, you may depend upon it, his continuance is entirely owing to an obstinate mind and mode of reasoning, for a man may be foolish enough to withstand the strongest conviction that can be brought against him, and in such a case, his restoration can never be brought about by the means of this science.

Notwithstanding the cloud and mystery that has been cast over this science; to keep it concealed from the multitude, and great sums have been given for the knowledge of it, it has still been known and practised by eminent men in every age. Not to recur to more remote times, Sir Kenelm Digby knew the secret, and his sympathetic powder was no other than a vehicle to convey the power. The essential efficacy of the royal touch in scrophulous cases is intirely owing to Animal Magnetism, and a penny barber can as well do away the evil, as a sovereign on his throne. Valentine Greatacre, the stroaker, performed in London several cures to the astonishment of many of the faculty, nor could they account how they were done, any more than the Paris com-
mis-

missioners in what manner modern magnetical operators affected their patients.

In the following pages, the different modes of treatment, with proper examples, are laid down in as plain a manner and in as few words as the subject will admit of, and some few cases are reported.

The author of this little treatise, is one of the few instances of exception from the general mysterious oath of secrecy; yet he has the happiness of being fully instructed in this wonderful system, by a professor of the first rate abilities, and who has treated, many days, more than a hundred diurnally, and with great success in many instances. And as he was not taught it under any restriction, he can, therefore with the utmost freedom and pleasure, communicate to others what he has received, and he doubts not, but any person of even a common capacity, by attending closely to the rules here laid down, may become as useful an operator, as those that have paid fifty guineas, or a larger sum for their knowledge. But let not young beginners be discouraged; let them persevere and exert themselves in the uniform practice of it, and they will soon find such instances of success as will doubtless give them spirits to go on, and encourage-

courage them to pursue so laudable a science.

In the ensuing chapter we shall lay down the necessary rules and directions for treating patients in either common or extra cases.

CHAP. III.

MODE OF TREATMENT.

ACCORDING to Dr. De Mainanduc, it is within the capacity of every one to become a perfect master of this most essential science, and what is most wonderful, without a teacher too, for as every branch of science proceeds from principles, the elements of the corpuscular philosophy evidently evince the existence of Animal Magnetism. It requires no medical understanding to profess it with success, and the knowledge of diseases is not necessary to conduct a person through a crisis. Mrs. Pratt has given us a list of cures performed without a medicine: though Mr. Louthenburg has often condescended to prescribe to his patients. Mr. Cue is very much against the faculty, insomuch that he recommends rubbing
your-

yourself all over with a coarse cloth every morning, to which he adds, drink no spirituous liquors. Dr. Graham in his lecture on generation gave the same advice.

It is from analogy and association that magnetism derives its chief origin. Tho' animal magnetism was from the beginning of the world, it has been known and practised but by few, and lost and forgotten alternately, from the time of Adam to the present day. Solomon, the wise king of the Jews, knew that diseases might be mitigated and cured, by exciting particular affections and passions of the mind; and Aristotle suspects that hysterical cases may be produced to a dangerous degree of convulsion; now this evidently proves the existence of something beyond the line of medical power to remove. Too intense study will produce epileptic fits, which are certainly affections of the mind, and, which cannot be removed in the course of common or special medical practice.

CHAP. IV.

MODE OF TREATMENT FARTHER CONSIDERED.

IF you would wish to treat patients with success, observe the following directions.

First. Be as much *abstracted* as possible; put every other thought and idea out of your mind, and seek to enter in, and for a time take possession of the subject, which you are about to treat.

Secondly. Let your mind be filled with *affection* and *benevolence* towards the subject that you are treating. Let all the energy of your soul be fixed on the relief of your patient, and generally success will follow.

Thirdly. Let there be a constant *intention* within you; keep up an idea of the complaint you wish to remove; be earnestly desirous to give all the assistance in your power towards the relief of the subject. Kindness, pity, constant intention and compassion, are great promoters of success in this matter. Strange as this may seem, you will find it true, and those
who

who have considered the amazing powers of sympathy and antipathy will easily see it reasonable.

Fourthly. Exert the strong internal faculty of *vclition*, or our *will*, towards the subject that you are called to treat; determine to do good to the diseased; and you will find oftentimes a strange connection with those whom you are treating.—This is produced by the incorporation of the atmospheres, and as each body has an atmosphere around it, they have a stronger power over each other. And as the principles of this science, are in themselves very powerful, the more they are combined and exerted, the greater will be their force, and the more conspicuous the effects of the treatment will be.

If the power of the mental faculties in men were known, they would be surprized at themselves; but these powers lie latent till they are proved by sensible operations really to exist. It has been frequently observed, that when persons are spoken of they are near, and soon come into sight, and when you think on absent persons, it is often found they are at the same time as earnestly engaged in thinking on you. Many instances of the amazing power of sympathy must have been manifested to all

attentive observers. Consider this, and apply it with all your might to the present subject, according to the above directions.

Having explained briefly the principles of this wonderful science, I shall next consider the modes of *treatment*. Different people have different modes; but I need only mention two, as they are enough for the purpose. One is by the science itself without any motion of the hands; this is an act of the mind, and the stronger the mental powers are in any operator, and the more they are exerted, the more effectual the treatment will be.

In this method you must be quite abstracted, be absent from all other things; place your thoughts intensely upon the subject on which you wish to operate. Let the *intention* of your mind be kept to the work as closely as possible, accompanied with the utmost exertions of desire, or the strongest powers of your will and affections. Put forth all your internal powers in the most energetic manner. It is astonishing what sensible effects will result from this operation, even so as sometimes to raise a hand from a table. But the subject upon whom you would make your trial,

trial, should be one who will make no resistance, nor strive against you.

In whatever case you are called to operate, have a proper confidence; and do not be discouraged if your expectations should not be fully answered at first, but persevere, and make frequent trials; for in this, as in every thing else, it is a good rule that *practice makes perfect*, and the more you enter into the spirit of the science, and the more frequently and earnestly you practise it, the more likely you will be to have both confidence and success.

The other method of treating, is by using the hands according to science; for both must concur together. The motion of the hands may be useful to keep up the attention of the operator, and give a kind of force to the mind; besides, the fingers are a kind of natural conductors, by which the effluvia is conveyed from one body to another; and you will perceive the complaints of the patients by your fingers, sooner than by any other means.

When you move your hands properly and fervently, with full intention, and fervent wishes to do good to the patient, exerting all your faculties to produce the most salutary effects, you will soon perceive the consequences, both in yourself, and those

whom you treat. Some will be much sooner affected than others, and much more sensibly. The patient will frequently feel a kind of warm and glowing sensation, under the treatment, though sometimes the contrary sensation will be perceived; and the operator will often find his hands and fingers seized with a sensation of heat, pain, numbness, or pricking, as when any part is asleep, and frequently by the power of sympathy, he will feel pain in the same part of his body as the patient has it.

It is necessary now to mention some of those disorders to which the body is subject, and which this operation is most likely to remove.

Many diseases at first arise from *obstructions*, and the want of a proper circulation of the blood and juices. Perspiration suddenly checked produces colds, and these often lay the foundation of incurable disorders, as consumptions, coughs, &c.

This science is of great use in removing all these *obstructions*, especially in their beginning. When either by the complaint of the patient, or your own sympathetic feelings, you perceive an obstruction, and find where it lies, apply all the strength and power of your mind and will to the part affected, with the utmost energy that you are master of: Let all your mental powers

powers be engaged therein, according to the foregoing rules. The disorders of the *head* deserve a particular place here; for all that are affected with any complaint in that part of the body, must be sensible that when the *head* is sick, the *heart* is faint, and the whole frame disordered.

The head ach, is frequently caused by a foul stomach; in that case it will be proper to treat the stomach most, moving the hands up and down, by which the bile will be agitated, and the patient sensibly relieved. When this pain is caused by obstructions in the head, that part must be chiefly treated; and that treatment will most commonly give immediate ease, and help nature to overcome the complaint.

Deafness, is a troublesome complaint; and those who are afflicted with it, are generally very desirous of being relieved; let not such despair; for there have been several instances where deafness has been cured, after some years continuance, by frequent treatments. Great care should be observed lest the party should take cold soon after the treatment, and thus the disorder be made worse instead of being readily cured. This was the case of a young lady not far from London, who had from her childhood been inclining to deafness,
and

and of late years was very deaf indeed. She was cured so far as to hear the least noise, and was quite disturbed at the conversation which before she could not hear, and this continued some weeks: but by taking cold, her deafness returned as bad as before.

In order to treat for this complaint, let the patient be placed at a little distance with the ear inclining a small degree towards you; think intensely on the part affected, as if you would have your thoughts or ideas enter into and pass through the head; moving your hands backwards and forwards, pointing to the part affected. Continue this treatment for some time, and generally good effects will follow.

The locked jaw is a dreadful and dangerous complaint, by which many have lost their lives; yet this has been lately removed from a young lady in London, by the treatment, when the physician judged her utterly incurable.

The first time she was treated, soon after the treatment began, she was able to open her mouth so as to receive the handle of a tea-spoon, and presently after the bowl, though before she was not able to open her teeth in the smallest degree. She was afterwards treated till she took in the handle

handle and then the bowl of a larger spoon, and open her mouth wide enough for any purpose; and the whole within the space of twenty minutes.

In order to treat a person in this terrible disorder, place the patient before you, and direct your attention to the mouth, as before directed for deafness, &c.

Inflammation of the eyes, has been frequently treated with success: during the operation, engage your whole attention to the part affected, and endeavour with all your mind to draw out the inflammation. Always keep in memory that the mind must be wholly employed, as this is much more necessary than the motion of the hands; but I think the treatment is most efficacious when both go together as they should.

Pain in the limbs, or in any other part of the body, may be mitigated, relieved, and in many instances totally removed, by this method of treatment. Old and stubborn pains, require frequent and long treating, and the practitioner should not be discouraged, but persevere, still hoping for success.

Fevers, may be greatly relieved by this method. I would also advise to try it in strains, bruises, burns, scalds, sores of
all

all kinds, and in almost all disorders of the human frame.

The science is at present but in its beginning, and therefore it is not yet reduced to a certainty whether or not it will prove generally efficacious in fits; some few have been cured and more relieved, but in most instances, as far as I have known, no universal service has yet been done, neither in epileptic nor convulsive fits, nor paralytic cases.

Removing obstructions of all kinds appears to be its principal use; and when it is considered that most disorders proceed therefrom, it will evidently appear, that the treatment ought not to be neglected in any common case. There is this farther to be said in favour of it, that it cannot do harm in any case; and, may be productive of very great good in all.

I have laid down the matter in so plain and clear a style, that any person may be capable of practising it with success, by the blessing of God.

What has brought the science into great disrepute, has been the almost universal practice of making a lucrative trade of teaching and practising it, which it is the great intention of this pamphlet to put a stop to, by laying the whole science, so far

far as respects practice, open to all, and thereby putting it into their power to treat their friends and neighbours in the most effectual manner.

But I would recommend all invalids who apply for relief to attend to the following rules. First to avoid all spiritous liquors. Secondly, rub themselves well with a very coarse towel; and likewise make use of that exercise so much recommended by the late celebrated Dr. Lobb, which is to lift up one hand and one leg alternately, pretty briskly, for about half an hour together, as often as you can, which will greatly promote the perspiration, and universally affect the whole habit.

CHAP. V.

ON A CRISIS, AND ABSENT TREATMENT.

IN the course of the treatment as directed, should the patients be thrown into a crisis, or state of insensibility, be not discouraged, however terrifying such a state may seem; it is only nature and the disorder in violent conflict, which will very often happen if the stomach is out

of order. In this case be sure to continue the treatment till the paroxysm is quite ceased, and they are perfectly composed. You will then, in general, find them in a great measure freed from all those pains and complaints they came to you to be relieved from.

I have known some put into most violent agitation, and who continued in the same, apparently in very great agonies for some time; but have come out quite easy and free from any disorder, without knowing that they had been in such a state at all.

There is an effect very often produced, less powerful than the crisis, which I have seen attended with very great and good consequences, called by some a commoto, from the Latin *commotus*, which causes the invalid to be much agitated, without affecting the mental faculties; but I have seen many relieved from their disorders without any of these effects. And I can say with the strictest regard to truth, That I never knew an invalid, let his or her pain have been ever so excruciating, that went from the treatment without great relief therefrom.

It may be necessary to say something about absent treatment. This may appear

pear to some incredible; and indeed this part of the science is more difficult to explain, than that which has been already treated of.

But whoever considers the nature of the human mind, and the amazing strong powers of which it is possessed, such as intense thought, reflection, sensation, volition, &c. will hesitate before they will peremptorily deny the fact. I have already observed that the mind is the great agent in producing those surprizing effects, which frequently attend the treatment. And the thoughts can fix as strongly upon an absent as a present object.

A gentleman of undoubted veracity lately assured me, that he went into the country, having at the same time some patients under his care, and he told them to sit at certain hours, and he treated them though absent, and they experienced nearly the same effects as when he was present with them.

Distance is nothing to the mind, and since thoughts in many instances have great influence, why may they not have power over the disorders of absent persons as well as those that are present?

In order to treat absent persons, retire and sit down by yourself for a little time;

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collect your thoughts, and be as much abstracted as possible. Reflect on the inconceivable powers with which God has endued you, and on the benefit you wish to do to your absent friend, or acquaintance. Let the idea of him be strongly fixed in your mind. After thinking intensely of him for some time, begin at his head, and in your mind proceed downward to his feet; till by sympathetic power, you perceive yourself in union with him, and find whether he has pain, and what and where it is, and treat him accordingly. But if you are informed of his complaint, and are desirous of relieving him, then sit down, and be collected, and begin and treat him in the same manner as though you were personally with him. Do this with all possible energy, as before directed, and enquire what effects are produced thereby: for sometimes very wonderful alterations have been perceived by the absent party. Who is there that fully knows the wonderful powers of which he is possessed, and how much good he may do, if he employs it all to the best purposes?

Should what has been here offered seem but an idle tale, or a mere phantom of the brain to any, let not such be too hasty in denying what they have not proved; but
let

let them fairly and impartially try the power of this wonderful science, for their own satisfaction, according to the rules here laid down, and let them endeavour to enter into the spirit and practice of it, and see for themselves what effects will be produced thereby. And doubtless in a little time they will be convinced of the reality of what I have written, and perhaps will have reason to exclaim, *the one half has not yet been told them.*

CHAP. VI.

ABSENT TREATMENT.

WE now advance another step in the science of Animal Magnetism; that of absent treatment is the most curious in the whole art, and depends much upon the attention of the practitioner. To the ignorant and prejudiced part of mankind it appears in a more irrational and obscure point of view; but why should this be thought wonderful, since expansion or distance is allowed to be a relative idea, which belongs on'y to body, and has no-

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thing

thing to do with spirit; the soul is possessed with intellectual powers and affections, such as thought, reflection, sensation, volition, or willing, I can as easily fix my mind upon St. Peter's at Rome as on St. Paul's in London. Distance belongs to body, as observed before, but thought cannot be confined, it can travel backward into the past or forward into the future; it can aspire to things above as well as reflect on things beneath; when we want to recollect any thing, we travel back into the past, we exercise a wish to recollect, and often our wishes are effectual, and the thing we wish to recollect is brought back to our mind. Thoughts are in many cases influential, why they may not affect and remove diseases from persons at a distance, as well as those at hand, is more than our most supercilious enemies can deny, who are in themselves well aware of the effects of the communication of spirits.

Fludd, surnamed the *seeker*, lays it down for a rule that strong intention is the cause of the visibility of spirits being revealable. In our times, Lavater, the amiable theorist of physiognomy, has a theory similar to this in his work. The Abbé Nollet was of the same opinion; and the Jesuit Nicetas in his aphorisms upon the human

human will, very ingeniously accounts for the visible manifestation of forms when no real or corporeal body can be introduced.

Dr. Henry More, who is mentioned to be the last philosopher of note who understood and practised animal magnetism, in his letters to Dr. Napier, recommends strong intellectual endeavours, and according to Mr. Aubrey in his Miscellanies, the said Dr. Napier performed many wonderful cures by the mental power of prayer only, which shews that this science has been assisted with divine blessings and spiritual auxiliaries.

In order to perform absent treatment, retire, sit down for a few minutes, be perfectly collected, and as much abstracted as possible; consider the wonderful powers you are possessed of, and what you wish to perform to your absent friend; form his idea in your mind, fix on it for some time, and descend slowly and gradually from the head downward, till by the power of sympathy you feel yourself, as it were in contact with him, and find a correspondent pain which you must endeavour to remove. But if you know the complaint your patient labours under, and sincerely would relieve him, sit down, col-

lect yourself, and then treat him, though absent, in the same manner you would if you saw him before you.

If upon reading these directions the science should appear a chimera, the reader is requested not to censure and condemn it, until he has tried the power of it for his own satisfaction and conviction; and if he find it effectual in one case, let him suspend his judgment till he has essayed it in others, and I am persuaded he will not be disappointed. Let him make trial of his skill and perseverance upon a subject who will not obstinately resist the operation, and the more delicate the person the more easily will this operation be performed. Whatever case you are about to treat, be not disheartened, nor weary; if your expectation should not, at first, be fully answered, persevere, make repeated trials, the more you practice the greater will be your confidence, and the more successful your treatment; and thus you shall have experimental and give ocular demonstration of the power of the science.

CHAP. VII.

DEFENCE OF ANIMAL MAGNETISM.

IT has been observed in the vain presumption of self-sufficient philosophy, that animal magnetism is the effect of magic, and the operation of the devil. If so, how comes good to mankind? Are wicked means ever employed to perform the welfare of others? are there not sufficient men of sense in the world to investigate the secret, and make a fair report? And whence the silence of the *faculty*? Doth their reserve on this new science proceed from contempt of the professors? If it does, is the welfare of the public below their notice too?

The common objection, that they are interested, and therefore partial judges, is without foundation. For what is called animal magnetism, if it will not bear inspection, why is it not exploded? I know a silly, empty, and scurrilous pamphlet has been lately published by a man, who styles himself a *Dr. Stern*; but what opinion can be formed of a man who at his
first

first setting out in a work, confesses himself perfectly ignorant of the science itself and the professors of it? Besides the vanity of placing his own portrait, like the figure of self importance, before a former work of his which does not sell, this must be the greatest folly. In order to be accurate in our researches, let us consider what animal magnetism is, and what it really appears to be in the course of common and of special practice.

In general it is known to be the operation of one animal upon another, to excite a sympathetic affection; and always produces sensible effects, both in the patient and the operator, by that kind of treatment which the art requires.

Magnetism is both mechanical and mental, and who dare aver the efficacy of the power is not encreased by piety and prayer? Are we not assured in Scripture, that our prayers shall be heard, else whence the utility of praying? And I would ask, were not the miraculous powers of healing retained among the first christians, for more than two centuries, by the power of prayer? whoever would deny this, must shew his want of faith and ecclesiastical knowledge.

The mechanical operation of this science

ence consists chiefly in motion. For it must be confessed, no man can move his hand with design, without a will, volition, or motive, which proceeding from the mind are not mechanical, but, in fact, manual operations, and therefore may be properly defined the mechanical part of the science.

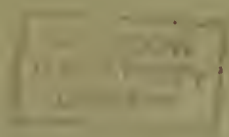
The world has long been bubbled by artifice and cunning, but if this science is the produce and exertions of deceit, who shall say "There is an upright man in the city!" The practisers of this novel mode, or rather revived method of healing, are mostly men of property, therefore one would think above the mean attempt to purloin a sordid gain by artificial deceit: some of them belong to the faculty, and others are pastors of note in London. From a letter which has lately been received from Boston, it has been successfully practised there by three eminent ministers, who write, that the effects produced thereby were likely to be of the greatest consequence and good to religion and society among the Indians.

It is simple in its operations, and may be easily learned from example. "Do as you see me do," was the only precept of a celebrated magnetist, in the neighbourhood

hood of St. Luke's, when he found his business increase so much upon his hands as to need assistance; and this was his only instruction. They did as they were taught, to the great content and satisfaction of many patients; they performed before the world—it is a notorious fact, and facts are stubborn things.

Without recurring too far back, it has long been a notion with the people, that the evil can be removed by the royal touch, and such has been the belief of the thing, that the register of the royal chapel in England exhibits a list of 92107 persons relieved during the reign of Charles the Second, by himself. At most executions we see people cause themselves or their friends to be rubbed with the dead man's hand, to remove or relieve certain swellings; and other extraneous disorders, which have already eluded the power of medicine. Neither is sympathy confined to the human body: I have known the ague cured, by burying in a field a certain piece of flesh, which had been worn about the patient's body. Dr. Falconer, in his dissertation on the influence of the passions on the disorders of the body, relates the wonderful effects of the sympathetic affections on the frame
and

and constitution, and very candidly confesses, they are of greater power than any may imagine at first without, and require the greatest caution in the application of them to their particular diseases.



FINIS.

